Safeguarding Catholic Interests in Our Public Libraries.

For too long a time has the "library question" been neglected by Catholics, till it is at last assuming an almost critical aspect. Individual efforts have, indeed, been made here and there to bring about a change, but without any notable effect.

We wish to state here at once, that it is not always due to bigotry on the part of the officials that Catholic interests are disregarded in public libraries. To prove this we have ample material at hand. It is owing principally to lack of interest and system on the part of Catholics that almost all private efforts have been frustrated.

With the greatest pleasure therefore do we learn from the bulletins issued by the International Catholic Truth Society*) that it is about to have the library problem solved along more systematic lines.

Its plan is to publish catalogs of Catholic literature, to invite correspondence in regard to its development, and, having thus roused general interest, to place standard works by Catholic authors, hitherto largely ignored or neglected, on the shelves of our public libraries.

So far the Society has already published a "Catalog of Catholic Fiction" †) and has now in preparation a catalog of works on history and biography by Catholic authors.

This part of the society's work has made itself felt in the increased purchase of Catholic books in a dozen cities of the United States. Mr. I. B. Dockweiler, chairman of a public library in Los Angeles, informed the Society that he had ordered practically all the works in the Catolog of Catholic Fiction.

In the Pratt Library, at Brooklyn, over 200 standard works by Catholic authors have been procured. In the City Library about 100 books by such authors as Balmes, Fouard, Lingard, Newman, Pastor, etc., have been added at the request of readers.

A significant example of one phase of library work, accomplished through the agency of the Truth Society, is shown in the case of an offensive work just removed from the Brooklyn Lib-

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*) Arbuckle Building, Brooklyn, New York City.

†) Catalog No. 1, Catholic Fiction. Price, 10 cts.

(The Review, Vol. IX, No. 45. St. Louis, Mo., November 20, 1902.)

rary. The title of the book is 'Stanhope Burleigh, the Jesuit in Our Homes,' by Helen Dhu. The book was brought to the attention of the Society by several members, and when its offensive character was made known to the Brooklyn library authorities, it was instantly removed.

Judging by the instances here enumerated, it is evident that it is not always bigotry on the part of the officials if Catholic interests are disregarded in public libraries. From our own experience we know that a Catholic priest in one of our leading cities was requested to name a number of books suitable for Catholic readers. Upon his recommendation a list of books was proposed and nearly all were bought and put on the shelves of the library. This case, however, is exceptional. For in this country, as in every other, we Catholics have "to paddle our own canoe." We must insist on our rights or they will be trampled upon. The following fact is deplorable, but what has been done so far by Catholics to prevent it?

A bill has this year been passed in the New York legislature by which the immense library system of Brooklyn, involving an annual expenditure of $200,000, has been turned over to a private body of twenty-two men, the present trustees electing their successors. In this body the interests of almost half a million Catholics will be represented by one Catholic member. In other places things are just as bad or worse.

Now in order to insure greater success in this matter we venture to make the following suggestions:

1. Arouse an interest in the library question by discussing it in our Catholic papers and periodicals.

2. See which Catholic books are obtainable in the public libraries and recommend standard Catholic works and books of fiction to the library authorities.

3. Publish a list of the Catholic books to be had in these libraries for the use of Catholic readers.

4. If the officials of a library show themselves obstinate with regard to Catholic interests, appeal to the press or employ any other lawful means to induce them to attend to their duty.

5. Though all private efforts are most praiseworthy, success will be best ensured if Catholic societies, already existing in our large cities, take the matter in hand. These societies as well as individuals might then correspond with the International Catholic Truth Society, to bring about unity and system in this movement.

Catholic Indian Children in Government Schools.

In the report of the Bureau of Catholic Indian Missions for 1900-01 and 1901-02, the Director, Rev. W. H. Ketcham, in a chapter headed "A Vital Issue," on page 20, treats fully the question of the education of Catholic Indian children in government schools. In a letter to THE REVIEW, Father Ketcham, calling our particular attention to this part of his report, says: "This is a subject that should be of interest to all Catholics, and upon which they should be accurately informed, but upon which up to this time they have not been. It is important that the Catholic press should give the matter as wide publicity as possible, and therefore I would ask that in your next issue you will review the question at length."

To comply with the Rev. Director's wish, we can do no better than reproduce his own lucid and candid observations on a subject that has been to some extent obscured through recent remarks of Father Ganss and others.

* * *

Now that the Indian Department and the Carlisle School have recognized the right of Catholic pupils in government schools to receive instruction in their religion, and the Catholic public has not been fully informed of the details of this recognition, and since, in consequence, there seems to be a growing disposition to consider the government schools "not so bad after all," with the result that some insinuate and others openly advocate the advisability of abandoning the mission schools as an insupportable burden, and of utilizing the government schools for the education of all Catholic Indian children, it becomes the duty of the Bureau to acquaint the public with conditions as they actually are.

The Indian Department and Colonel Pratt of Carlisle should receive full credit for what they have done towards making Catholic instruction of Catholic children in government schools possible. On the other hand, the Church should do whatever she can under the circumstances for these children. But the Bureau contends, without fear of successful contradiction, that it is absolutely impossible to rear a generation of Indian Catholics in government schools. The "favors" accorded at Carlisle—if God-given rights may be called favors—can not be relied upon as permanent; they can be cancelled any day by the Superintendent and the Indian Department. Notwithstanding the rules of Colonel Pratt, the Commissioner of Indian Affairs declares: "This government has

no right to compel the attendance of any person upon religious instruction or church. This office has invariably refused to compel Indian children in the schools to attend any church other than the simple undenominational religious services in these schools."

The Church, as matters now stand, will meet with almost as many difficulties as there are non-Catholic employés in the government school service, and in carrying the Catholic religion to these unfortunate children she is starting an agitation that in the course of time may possibly arouse as widespread attention and as much anti-Catholic bitterness as did the question of government appropriations for the contract schools.

Father Ketcham here quotes a number of letters from Indian missionaries, to indicate the solidity of the wall against which they are beating their heads.

Rev. Casimir Vogt, O. F. M., for instance, writes from Phoenix, Ariz.: "I am sorry to say that all Catholic children have to attend Protestant service, held by ministers of Phoenix, on the school ground, every Sunday in the afternoon. This school regulation must wound the feeling of every Catholic when hearing of its consequences. One boy, who had felt uneasy in his conscience about Protestant service, and protested against it, has been imprisoned for two days by the disciplinarian on account of this resistance. Rev. Anselm Weber can give evidence of this fact, as mentioned to him in conversation by the same disciplinarian on the occasion of a visit to the school. At the end of the month of May, commencement exercises of the school were partly celebrated here at Phoenix in Protestant churches, and Catholic boys had to receive during religious service the reward of contest, and afterwards the blessing of the minister."

Rev. A. Bosch, S. J., writes from Pine Ridge, S. D.: "I would be very thankful to you if you would give me the opinion of the archbishops about the condition of those children who participate in the so-called non-sectarian prayer meetings of the government boarding schools,..... which according to my opinion, are sectarian meetings, of the sectarian non-sectarians, and I am afraid the Catholic children also look at them in this way. These meetings instruct the child in and give him the idea of a religion certainly not Catholic, and while not distinctively Episcopalian, Methodist, etc., nevertheless Protestant. According to my opinion, it is not worth while to instruct children in the catechism who take part in these meetings. These meetings are an outrage, and against the Constitution, as long as they are conducted and attended by State compulsion. I have the same complaint against the Sunday service which is going on in the day schools, and especially in a day school—Day School No. 27—which, to the

detriment of our mission school, was rebuilt in our immediate neighborhood. The teacher there assembles the children, among whom are many Catholics, at the very time when we have divine service, and thus the children can not come to church. I know he says that the children come of their own choice, but who does not know that a bigot has a thousand ways to make children do what he wants?"

Father Bosch recently made three requests from the Superintendent of the Pine Ridge Agency, to-wit: "First, that the children whose parents or guardians belong to the Catholic faith, be compelled to attend the regular Sunday services of that Church; second, that he be permitted to occupy three hours each week at the Oglala Boarding School in giving religious instruction to the children of his denomination; third, that the Catholic children be not required to attend the general service held on Sunday evenings for all pupils and employés, or, in case they are required to attend, that they shall not be required to take any part in it, such as joining in the singing, repeating the Lord's Prayer, or even bowing their heads while prayer is being offered."

The Superintendent submitted these requests to Commissioner Jones at Washington, and this is his reply to the United States Agent at Pine Ridge:

"You are advised that, to Father Bosch's first request, this government has no right to compel the attendance of any person upon religious instruction or church. This office has invariably refused to compel Indian children in the schools to attend any church other than the simple undenominational religious services held in the schools. Superintendents and agents are required, however, to urge the children of parents belonging to different denominations to attend the churches of their denominations, and to furnish them adequate facilities for doing so, but the office has steadfastly refused to compel such attendance.

"Second. There is no objection to Father Bosch occupying three hours each week at the Oglala Boarding School in giving religious instruction to the children of his denomination, provided the same privilege is granted to ministers of other denominations, and also provided the hours taken shall be at such times as in the judgment of the Superintendent will not interfere with the regular duties of the pupils. You will suggest to the Superintendent that he will endeavor to so arrange his school duties as to be able to give the priest time and opportunity mutually agreeable.

"Third. No order carrying out the third request will be granted, as it seems to be utterly unreasonable."

* * *

It can be seen at a glance how easy it is to render futile the

efforts of the priest or Catholic teacher. Catholic children are for years constantly imbibing Protestant notions. While they may attend mass and a Catholic Sunday school, they must regularly attend the "non-sectarian" school services. Deprived of their recreation and harassed with conflicting instructions, they are apt to turn against religion altogether. Here is an extract from a letter in Father Ketcham's possession. It was written by a Catholic Indian boy, attending one of the most prominent government schools in the country, to his sister, who had evidently been urging him to approach the sacraments.

"I am getting to be an infidel. I'll tell why. Since I have entered the government school, they teach various beliefs, and have various preachers come to school, who preach this and that, and sometimes debate on other denominations, which leads me to darkness of belief, and, furthermore, they dispute against the Catholic religion, saying this and that—that the priest has no more right than a common person to hear people's faults, and by that they know the very character of a person. So I am at the point of standstill. I have not gone to confession for two years."

It would be just as reasonable to expect a man to live in an Arkansas swamp and breathe for years a poisoned atmosphere without contracting malaria, as to expect a Catholic child in a government school to escape perversion. In the one case, the man's life may be prolonged by the aid of medicine; in the other, religious instruction may prevent open apostasy, but it will seldom succeed in producing a good Catholic.

A few petty annoyances have been noticed, but the half has not been told. It is futile to deny that they exist. It is evident that things could not be otherwise. So long as Protestantism is Protestantism and Catholicity is Catholicity, a child in the hands of Protestant teachers will ordinarily develop either into a Protestant or a misbelieving Catholic.

It is said that an effort should be made to secure the appointment of Catholic teachers in government schools, but when such teachers are appointed, as a rule they can accomplish very little. They have to be extremely cautious in their dealings with Catholic pupils, lest they be charged with sectarian teaching, and as a consequence lose their positions. Bigotry finds it easy to discover faults if they exist, and to trump up charges even if there is no ground for them. A most glaring case of this kind came up before the Indian Department a short time ago. When the affair was sifted, the charge (a most horrible one) was found to be absolutely false. The Indian Office was as indignant as the Bureau; but what could be done? It was impossible for the lady to live among her traducers, and she had to be transferred. With the

best will in the world, the Indian Office is powerless to stem the tide of bigotry when it once breaks loose and threatens to sweep away not only the Catholic teacher, but the personnel of the Indian Office as well. Unfortunately, Catholic teachers are not always in the right, and this renders a bad condition absolutely hopeless. When a Catholic teacher enters a government school, it is often the signal for war. But even if there is peace, satisfactory results can not be expected from such appointments.

Last Spring an estimable Catholic lady employed in a government school informed the Bureau that she was compelled to teach in the Sunday School, or lose her position. She had scruples on the subject and requested to be relieved of this duty. The case was taken up with the proper official of the Indian Office. This official, by the way, is a most intelligent, affable gentleman, by no means an enemy of the Catholic Church. The following dialog substantially took place:

Q. Mrs. —— has written that she is required to teach a class in the government Sunday School; she is a Catholic and objects to this work. Can she be excused from taking part in the Sunday School?

A. No, this is a service required of the employés of our schools.

Q. Since Mrs. —— *must* teach in the Sunday School, will you allow her to teach the Catholic Catechim?

A. O, no; that would be teaching sectarianism.

Q. But the Protestant Bible is taught in the Sunday School, and Protestant literature used.

A. Yes, but the children are taught only the plain truths of the Bible, and ethics and religion of a strictly non-sectarian type. No, Mrs. —— can not be excused from teaching in the Sunday School.

Every Catholic knows that it is a hopeless task to talk to the average Protestant on the question of sectarianism. Will this condition change? Not until by far the greater number of American Protestants shall have been transformed into zealous Catholics; and until such time the Indian Office will be unable to guarantee perfect religious freedom to Catholic children in government schools.

Another objectionable feature is the "Outing System" in vogue at Carlisle and elsewhere. Children who desire it are placed out to work for a stated time in different parts of the country. Before leaving school the child signs a promise that he will attend the *nearest* Sunday school and church regularly. The person who employs the child must sign an agreement in which, among other things, it is stated that the student must attend Sabbath

school and church, preferably the patron's. There are other regulations full of the Protestant spirit of the old school and calculated to confuse a child's ideas of right and wrong. I allude to the rules of the Carlisle School. It is true that Col. Pratt is willing to place Catholic children in Catholic families; it is true, also, that it has been exceedingly difficult to find a few Catholic families who are willing to employ Indian children. I do not know how rigidly the "outing" regulations are enforced, but from their tenor it is easy to conclude that the larger number of children find homes in families of the more rigid Protestant sects which still abound in Pennsylvania.

Passing over the right of the parent to be consulted as to whether his boys and girls of certain ages should be sent out to work—for an Indian parent, be he ever so civilized or Christianized, appears to have few or no parental rights—the "Outing System" has much to commend it, and it is better that Col. Pratt should be too strict than too lax in the regulations that govern it. There is no getting away from the fact, however, that through it numbers of Catholic children must necessarily be placed in surroundings which no Catholic influence can penetrate.

If the Catholic public fully realized the dangers which beset Catholic children in government schools without exception, they would recognize the necessity of providing for the education of all Catholic Indian children in Catholic schools.

The mission schools, if continued, will save to the Church at least a remnant of the Indian people. If the mission schools are closed, the rising generation of Indians will be lost to the faith.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Polish Element and Our Hierarchy.—A Washington despatch of Nov. 9th informs us that the plan of our Polish Catholic brethren for the representation of their nationality in the American hierarchy (Cfr. No. 42 of THE REVIEW, p. 667) is "to claim a Polish auxiliary bishop for every diocese that contains more than 80,000 Catholic Poles. They contend that there are now seven such dioceses; namely: Milwaukee, Chicago, New York, Baltimore, St. Paul, Buffalo, and Detroit."

Eighty thousand is an arbitrary figure. Why not fifty thousand or a hundred thousand? We do not believe Rome will admit any such "claims," though we hope it will give the Poles representation in the episcopate. If the Archbishop of Milwaukee, as we are told in the same despatch, is willing to receive, aye, desirous for, a Polish assistant, there is no reason to doubt that he will get one. If the ordinaries of the other dioceses mentioned, on the other hand, refuse to take Polish auxiliaries, there is no likelihood that the Holy See will force such auxiliaries upon them. With prudence and patience our Polish brethren will surely sooner or later accomplish their natural and perfectly legitimate desire for an adequate representation in the hierarchy.

INSURANCE.

Insurance Swindle.—The *Independent* warns its readers against a trick of insurance agents who claim their policies "to be as good as U. S. bonds," because they are registered by the State in which they are issued. "Many years ago," it says, "a company, which afterward failed, made its specialty of policies registered by this State and advertised that such policies were secured 'as' or 'like' national bank notes." The difference is as follows: "Upon deposit of government bonds the government issued to the national banks notes for circulation equal to 90 per cent. of the face value of such bonds. There were other provisions intended to secure the notes, but this one was ample, and no note ever failed or could fail to be worth its face value, regardless of what happened to the bank. Registration by the State of New York consists in accepting the custody of the reserve on policies and certifying to that fact. We have repeatedly explained what reserve is, and the unlikeness between these two cases ought to be apparent. Whoever is asked to buy any life insurance policy because it is registered and guaranteed by the State should enquire particularly when the State went into the business of endorsing private contracts and what is the consideration for so doing."

MUSIC.

Anent a "Sacred Concert."—According to the *New World* (Oct., 25th), St. Michael's parish, Chicago (Redemptorist Fathers) celebrated its golden jubilee recently in grand style. The close of

the festivities is reported thus (we copy the item with all its gross misprints):

"In the evening a sacred concert took place in the church with the Thomas Orchestra as performers. The church was illumined with two thousand three hundred incandescent electric lights. The program was a follows:

Overture, "William Tell".....Rossini.
Posaunen-Solo, "Am Meer".....Lied von Schubert
Herr Gebhart.
"Praise Ye The Lord" (Ps. 150).....Randegger.
Soprano Solo von Frl. K. Franzen.
Serenade, solo for flute and horn.....Titl.
Die Herren Quenfel und Frant.
"Halleluja," Chor aus "Messias."....Haendel.
Overture, "Rienzi".....Wagner.
"The Holy City," Casino Quartet....Steph. Adams.
First tenor, T. Bornhofen; second tenor, Herr Bender; first bass, Martin Wallner; second bass, Nic Bornhofen,
Zweite Ungarische Rhapsodie.....Liszt.
Chor aus der Schöpfung: "Stimmt an die Saiten" —Haydn.
Selections from "Tannhäuser"..... Wagner.
"Mari Himmelskönigin" (6-stimmiges Marienlied a capella).....
Frühlings-Erwachen.....E. Bach.
"Inflammatus," from the "Stabat Mater"....Rossini.
Soprano Solo by Frl. Franzen.
Intermezzo, "Cavalleria Rusticana".....Mascagni.
Holy God.....Gemeinde-Gesang.
Fest-Marsch of "Königin" by Saba.....Gounod."

A clerical reader of THE REVIEW wants to know whether William Tell, Tannhäuser, Cavalleria Rusticana, etc., are sacred music befitting the house of God? If not, whether they can be lawfully performed in a Catholic church.

We respectfully refer our reverend friend to the Theologia Moralis of the founder of the Redemptorist Order, St. Alphonsus Liguori, l. III, n. 37.

LITERATURE.

Dr. Pallen's New Book of Poems.—The Death of Launcelot and Other Poems. By Condé Benoist Pallen. Boston: Small, Maynard and Company. 1902.

We are glad to see that in the midst of more strenuous and, perhaps, less grateful labors, Dr. Pallen has found time to retire within the "poet's fane," and we welcome with delight the result of his meditations within those sacred precincts. In The Death of Launcelot he has given us a picture which, in profound truth of thought and tender beauty of form, surpasses anything we have seen in many a long day. Surely Tennyson would have liked to know his Launcelot died so sweetly. And yet it is not Tennyson's Launcelot. It is a new man. The mighty Laureate, with all his creative power and marvelous gift of expression, had not the key to the mysteries of his own conceptions. He could not have led Launcelot across the bar, for he himself was looking for

his Pilot. The other poems spread over a wide range of thought and varied moods. "Amaranthus" must be singled out as the most notable, both because of its subject-matter, which is death and the Christian philosopher, and because in it the author has found a perfect mould in which to cast his thought. The form is large and finished, and the work is as complete and satisfying as one of Beethoven's great ouvertures. "Love Sole" is a sharp rebuke to modern humanitarianism, and an interesting example of how the artist unconsciously chooses the most suitable outward dress for his ideas. In this instance the triple rhyme and the enclosing of a single sentence in each group of three verses, conveys the concise force of the thought with wonderful effect. Want of space compels us to refrain from further discussion of these poems. We will only advise the reader to send this book to his friend as a Christmas gift, laying a marker at the page of the "Babe of Bethlehem," and his friend will hear his Christmas masses this year with new devotion.

POLITICS AND SOCIOLOGY.

The Right to Live.—Dr. Parkhurst was recently reported by a New York paper as follows:

"If I were dying of starvation, and had no means of buying a piece of bread, and were to go by a baker's where bread was within reach, I should help myself to it. And the way I should reason would be this: 'That bread belongs to the baker, but it is more God's bread than it is the baker's, and I am one of God's little boys (laughter), and therefore understand the proximity of this loaf to be the answer to the prayer I offered my Father this morning, Give me this day my daily bread. (Suppressed laughter.)"

Living Truths, a magazine published in New York City, in its No. 5, prints this utterance of the famous Protestant preacher under the heading, "A New Ethical Code," and comments upon it as follows:

"This may all be very funny as an oratorical and humorous flight, but where is the Scriptural warrant, and what is bound to be the inevitable end of such Socialism?"

We have nothing to say in favor of Dr. Parkhurst's flippant style; but the sentiment is sound. For a starving man to help himself to food wherever he finds it, regardless of property claims, is a right he possesses under the natural law and needs no "Scriptural warrant." Nor is its admission or exercise bound to lead to Socialism. We think already Aristotle has pointed out that if God gives a man life, he thereby gives him the right to live, and this right includes a title upon so much food and drink as he requires to sustain himself. This right is not neutralized by the right of private property, but can be exercised whenever necessity compels. The right of a starving man to the necessaries of life is older and stronger that the most anciently and firmly grounded property title. Who takes as much food as he needs to save himself or his family from starvation does not commit a theft. All moralists are agreed on this, and we do not believe there is a judge on earth who would condemn a poor starving wretch for helping himself to a loaf of bread.

MISCELLANY.

Latin as She Is Taught in Our Highschools.—The *Codex*, official organ of the East St. Louis (Ill.) Highschool, prints this specimen Latin composition in its October issue:

Fabula Vera.

Fere CCC annos abhinc magnus et bonus vir Patricius Philipus Sidney vixit. Olim alteris libris legatis fabulam nobilis vitæ. Nunc dicam tibi unam brevem fabulam quam tibi præstabit quam magnum bonum eum esse.

Regina ei exercitum parvum dederat et eum ut administraret unam parvarum provinicarum misit. Fiebat ut Zutphene prœlium pugnaretur et Patricius Phillipus eo vulneratus est.

Ei jacenti languido dolorique amicus poculum aquæ frigidæ apportavit siti depellendæ. Capite patrici Phillipi erecto amicus poculum ad libros ardentes tenuit. Sed Patricius Phillipus miserum militem morientem qui aquam occulis fervidis contemplavit, vidit.

Sua siti neglecta et poculo depulso militi misero dixit. Cape. Bibe primum. Necessitas tua mea majior est.

Patricius Phillipus mortuus est cito post auferebatur e loco pugnæ. Vita eius; brevis erat sed in memoria nostra magnus bonus vir vivit. Lula Parker, '03.

If this is a model composition deemed worthy of publication in the Highschool organ, the average work of the institution's Latin students must be on a par with the cow-English of the East St. Louis stockyards.

Divorce Announcements.—Here is an announcement which a Western newspaper declares is bona fide and was actually received by a certain circle of society people in a Western city:

Mrs. Gjorund Sonsteby
announces the divorce of her
daughter Georgina
from
Ernest J. Bryant.
Superior Court of San Francisco
granting her maiden name
January 11th, 1902.

The at-home cards with this announcement read: "Mrs. Gjorund Sonsteby, Waseca, Minn."—"Miss Sonsteby."

These announcements were engraved on heavy plate stationery and in every particular were a reproduction of the form of a marriage announcement, except that the word divorce was used and the permission by the court for the divorcé to resume her maiden name was noted. Doubtless, Miss Sonsteby accepted on the return day—that is, the at-home day—the congratulations of her dear five hundred friends! One can not help wondering a little if Ernest J. Bryant received one of the cards for the reception. Miss Sonsteby goes back to her paternal roof, legally absolved from presumably unhappy marriage-ties, and her parents announce the fact in the conventional manner, and accept it as an occasion for social exercises. Some of the Western papers seem to think that if this new system is fostered it will dignify divorce,

which is already increasing at such a terrific rate in this "Christian" country that thousands of good men and women look forward to the future with grave apprehension, mindful of the lessons of history:

"Hoc fonte derivata clades
In patriam populosque fluxit."

Church Property Rented for Purposes of Revenue is Taxable.—We are indebted to the *Pittsburg Observer* (No. 23) for this valuable information:

"Church property in the District of Columbia is by law exempt from taxation, but the assessor has rendered a decision that will be of interest to church people everywhere. Upon complaint of superintendents of public halls that their revenue was being cut down by the rental of churches for public entertainments, the collector decided that all church property rented for purposes of revenue, shall be listed on the books as taxable property. Therefore churches that are rented for entertainment not only pay the regular license fee, but the property will be taxed at the prevailing rates."

We suppose the decision also covers parochial school halls and other buildings owned by Catholic or Protestant parishes.

The Physical Basis of Patriotism.—The Rev. Thomas E. Cox has discovered" the physical basis for the virtue of patriotism." "These bodies of ours," he says, "are constantly changing, so that every seven years or so even the bones, the hardest tissues, undergo an entire renewal. The present matter of my body has come from the food that I have taken and assimilated through digestion, the water that I have drunk or absorbed, and the air that I have breathed. But all these are directly or indirectly of the earth. We are part and parcel of the land in which we live. This is the physical basis for the virtue of patriotism."

Which leads the *Casket* (No. 43) to observe that, if we are part and parcel of the land we live in, and this is the physical basis of the virtue of patriotism, the legal process of naturalization seems to have its physical correlate, and naturalization consists in something more than taking out papers before a civil court.

Up-to-date Missionary Methods.—There is at least one Catholic missionary in this country who believes in fighting the Devil with the most approved modern methods. He gave a mission in a St. Louis church the other week, and a few days before opening it, had handbills distributed among the people, which contained, besides an announcement of his "lectures," a glowing advertisement, reprinted from a country paper, of his extraordinary qualifications. *A titre de curiosité* we will quote a few sentences:

"He is an actor, most entertaining, most moving, whether to tears or laughter. Like Demosthenes he believes in action—first action, second, action, third, action, as the three requisites of an orator. At least that is his style. Vehement at times, always forceful. He is a great friend of Ex-Attorney General Clark, of Texas, Col. S. W. T. Lanham, the next Governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and

humor, and entertaining with the vigor and force and magnetism of lively striking narration. He tells a story, makes an illustration, and points an argument with equal skill. Withal, he is a man of the world, and shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his mastery of rhetoric, oratory, logic and effective presentation of his subject. No young men who are fired with a desire to use their tongues to persuade and convince, and their presence and magnetism to attract and sway others, should fail to hear Father Brannan."

NOTE-BOOK.

Poor Dr. Bouquillon! He is dead. God rest his soul in peace. What a brilliant future seemed to be his when Msgr. Keane, in 1880, called him from Lille to the Catholic University, then just established. He was a man of many parts, a noted authority in moral theology, editor of the 'Acta Leonis,' a good scholar and a sound theologian. Unfortunately he allowed himself to be used as a catspaw by our Americanists. His half-hearted pamphlets on the school question, which were so victoriously refuted by Msgr. Schröder, Fathers Conway and Hollaind, S. J., and others, utterly blasted his reputation as a scholar and a theologian. We need not rehearse the doleful details here. Poor Dr. Bouquillon is said to have deeply regretted his inglorious part in that controversy ever after. Some even allege that it was the original cause of the malady which has now ended his life. However that may be, his future was blighted with the condemnation of Faribaulting by the Pope. The Liberals detested him, the Conservatives had lost confidence in him. He stood alone.

The University has now but one scholar of international reputation left in its faculty,—Dr. Hyvernat.

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We have before us numbers 593, 595, 596, and 589 of the *Münsterischer Anzeiger*, containing a detailed and glowing account of the festivities that marked the erection of the famous *Akademie* of Münster into a full-fledged royal university. What pleases us most therein is the distinguished and brilliant rôle played in this celebration, (which extended over several days and was participated in not only by the intellectual élite of Westphalia, but by a number of high government representatives) by our highly esteemed and unforgotten friend Rt. Rev. Msgr. Joseph Schröder, formerly Professor of Dogmatic Theology in Washington, now the universally esteemed first Rector Magnificus of the new University of Münster. His inaugural oration and the felicitous way in which he responded to numerous addresses and toasts, drew from the direct representative of His Majesty, Minister of Public Worship Dr. Studt, an expression of profound admiration

and praise and elicited from the *Münsterischer Anzeiger* the compliment, thrice repeated, that Dr. Schröder was an orator of extraordinary ability and resources, whose splendid efforts were universally commented upon and admired. We can not help feeling the keenest regret, upon reading of the Monsignore's success and popularity in Germany, that he was not allowed to remain at our own Catholic University to elevate and develop it in accordance with his own exalted ideals, which coincided so completely with the wishes of the Holy Father and the expectations of cultured American Catholics. If he were Rector of it to-day, surrounded by such a corona of eminent scholars as he would have been able to attract, the Washington University might be the glory of the Catholic Church in these United States.

Under date of Nov. 8th the following despatch was sent out from Washington:

"An investigation that has been made by the War Department into the allegation by the Anti-Imperialist Committee, to the effect that Father Augustine, a Catholic priest, was killed by the 'water cure' in the Philippines, (Cfr. THE REVIEW, No. 43, p. 686), has apparently confirmed the main fact, that he died as the result of the administration of the 'cure,' but it also has been found that the persons who administered the 'cure' to secure a sum of money, of which he was the custodian, were volunteers from Vermont, and are now beyond the reach of military justice, having been mustered out of the service."

But is there no way of punishing these rascally murderers, even though they have been mustered out of the army? The administration has a clear duty here which the Anti-Imperialists ought not to allow it to shirk.

Under the title, "Popes Who Were Laymen," the *Catholic Columbian* (No. 44) prints the following:

"Several of the popes were laymen, and the election to the pontificate has several times been declined. Martin IV. was a layman and at one time mayor of the city of Rome. Clement IV. was a lawyer and was secretary to St. Louis of France. Innocent VIII. was married and the father of a large family. He did not take orders until after the death of his wife. Adrian II. was elected three times and declined twice. He was 76 years old when he was elected the third time and died at 81. He was a married man and a cardinal deacon. Persons holding that ecclesiastical rank are not pledged to vows of celibacy. He separated from his wife after his election as pope, however, but she and his daughters lived in Rome during his pontificate and saw him frequently."

Generally speaking, all popes were at one time laymen, not one was born a cleric. If the caption of the above article in the *Columbian* means anything at all, it means that the popes here enumerated ascended the papal throne as laymen, i. e., without having received ecclesiastical orders. Now, this is not so. Not

a single one of them was a lay pope even for one moment of his career.

Martin IV. (1281—1285) was a priest and canon of St. Martin at Tours when he was raised by Urban IV. to the cardinalate.

Clement IV. was indeed in the early part of his life a lawyer and married, but he entered the priesthood upon the death of his wife, became Bishop of Puy in 1256 or 1257, and Archbishop of Narbonne in 1259.

The facts concerning Innocent VIII. are as stated, but why should he be listed as a lay pope, having been both a priest and a bishop before his elevation to the pontifical throne?

Adrian II. (867-872) was seventy-five when he became pope. It is true that he had been married, but it is also true that he did not assume the tiara as a layman. He died at the age of eighty. It is not likely that his former wife "saw him frequently" "during his pontificate," as she was assassinated by Eleutherius shortly after his coronation.

In a recent instruction issued by the Sacred Congregation of Extraordinary Ecclesiastical Affairs on the Christian democracy movement in Italy (Cfr. *La Vérité Française*, No. 3175), we read:

"It is the will of the Holy See, and the very concept of ecclesiastical hierarchy requires, that the Catholic laity do not precede but follow their pastors."

["C'est la volonté du Saint-Siège, et la notion même de la hiérarchie ecclésiastique l'exige ainsi, que le laïcat catholique ne précède point, mais suive ses pasteurs."]

We in America are accustomed to hear a different doctrine preached to us. "Do not fear what is novel," says one of our most eminent and progressive prelates, "provided principles are well guarded. It is a time of novelties, and religious action, to accord with the age, must take new forms and new directions. Let there be individual action. Layman need not wait for priest, nor priest for bishop, nor bishop for pope. The timid move in crowds, the brave in single file." (Archbishop Ireland, in his sermon at Baltimore, in 1889, upon the occasion of the celebration of the one-hundredth anniversary of the establishment of the Catholic hierarchy in the United States. Quoted in 'The Church and Modern Society,' p. 72.)

Who are the "Wigganarians"? What are their doctrinal tenets, what their rites and ceremonies? We are unfortunately in the dark, though the English press has lately been enlarged by the *Wigganarian Times*. We had thought that the process of sect-making had ceased in England—if only to confound any Frenchman who should dare to repeat the old fling, that England was a country which possessed a hundred religious sects, but only one fish sauce. As no confession of faith or propagandist program reaches us in connection with the fearsome name of Wigganarians, we are forced to fall back, with an esteemed Eastern contemporary, on some such process of inference as the schoolboy used when asked to define the Unitarians. He said that they were a tribe of Eastern Christians living in a country called Unitaria, somewhere near Bulgaria.